^«oc ir^Jrov *ycv«ar0ni 8«Jt'f bat chaos is said to have
made the first of gods;— unless we should rather understand him thus, that chaos was said to have been made before the gods. And this abuse of the word God is a thing, which the learned Origen took notice of in his book against Celsus, where he speaks of that religious care, which ought to L.I. p. 19. be had about the use of words: o ro<Wi>

M'* /irvaXo^tiftOTCfm', k*«i» «*Ary*ji* rounuv **irfpiwav**

<«XXo «XX«i<; t<jto>jwt,uv <>t»o tiara

that hath but the least consideration of these thing,**
will take a religious rare, that he give not impro-
per names to things, lest lie should fall into a like miscarriage with those, who attribute the name of God to inanimate and senseless matter.- ..... Now, according to this false and spurious notion of the word of God, when it is taken for any supposed first principle, or self-existent unmade thing, what-soever that be, there neither is nor can be any Kiieh thing as an Atheist ; since whosoever hath but the least drachm of reason, must needs acknowledge, that something or other existed from eternity unmade, and was the cause of those other tilings that are made. But that notion or idea of God, according to which some are Atheists and Th&ists, is, in the strictest sense of it, what we have already declared, A perfect mimi, or consciously understanding nature, &elf*existent from eternity, and the cause of all other things.— The genuine Theists being those, who make th<» first original of all things universally to be a consciously understanding nature (or perfect mind); but the Atheists, properly such, as derive all thing*